

## ALLÂH SENT MESSENGERS TO EVERY NATION WITH REVELATION

[30:47] **“We (Allâh) did indeed send, before thee (Muhammad), Messengers to their (respective) peoples, and they came to them with Clear Messages (ayâts): [...]”**

[4:163] **“We (Allâh) have sent thee (Muhammad) inspiration, as We (Allâh) sent it to Nûh (Noah) and the Messengers after him: We (Allâh) sent inspiration to Ibrâhîm (Abraham), Ismâ’îl, Ishâq (Isaac), Yac b (Jacob) and the Tribes (Children of Isrâeel), to Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawud (David) We (i.e. Allâh) gave the Zâbûr (Psalms).”**

[34:28] **“We (Allâh) have not sent thee (Muhammad) but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sin), but most of mankind understand not.”**

[46:9] **“Say: I (i.e. Muhammad) am not the first of the Messengers and bring no new-fangled doctrine among the Messengers, [...]”**

[20:133] **“They say: “Why does he (Muhammad) not bring us a sign from his Rabb?” Has not a Clear Sign come to them of all that was in the former Books of revelation?”**

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<sup>1</sup> The Al- Injîl given to Nabî Îsâ (Prophet Jesus) was the prophecy of the coming of Prophet Muhammad: *Al-Qur’ân: 61-6: [Allâh informs the Prophet what Nabî Îsâ said] “And remember, Îsâ (Jesus) , the son of Maryam (Mary), said: [the following words becomes Nabî Îsâ’s hadîth] “O Children of Israel! I (Îsâ) am a messenger of Allâh (sent) to you, confirming the law (which came) before me [i.e. the At-Taurât of Nabî Mûsâ], and giving glad tidings of a Messenger to come after me, whose name shall be Ahmâd [...]”* ~ Examining this verse one can easily conclude that the Prophecy of the coming of Prophet Muhammad was foretold about 600 years before the advent of Prophet Muhammad in the original message of the Al-Injîl. It is now preserved in the Qur’ân as stated in 20:133- cf: 35:31!

## ALLÂH SENT MESSENGERS<sup>2</sup> TO GUIDE ALL OF HUMANITY OVER THE AGES

There is a serious misconception amongst non Muslims that Islam is a 'new religion.' Nothing can be further away from the truth. The Glorious Arabic Qur'ân clarifies the factual situation: Divinely inspired **Messengers<sup>3</sup> were sent to ALL NATIONS** with an equivalent message. The facts presented will prove that all the previously Revealed Books to all the Prophets are now embodied in the Qur'ân. We hope that this booklet will help non Muslims to see and appreciate the truth, and also for Muslims to set the record straight with the facts as stated in the Glorious Arabic Qur'ân when discussing Islam with their non Muslim friends!

[41:43] **“Nothing is said to thee (Muhammad) that was not said to the apostles before thee: [...]”**

[21:25]. **“Not a messenger did We (Allâh) send before thee (Muhammad) without this inspiration sent by Us (Allâh) to him: that there is no deity but I (Allâh) therefore worship and serve Me (Allâh) (alone).”**

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<sup>2</sup> : [37:181] “And Peace is upon all the Messengers!” (*salaamûn ‘a’lal mursâleen*)

<sup>3</sup> The names of the Prophets mentioned in the Qur'an are in Arabic. We have translated the names for the benefit of Christians although it is not correct to translate names (proper nouns): e.g. Ibrâhîm to Abraham; Mûsâ to Moses/Moshe; Îsâ to Jesus, Sulaimân to Solomon; Dâwûd to David; Ishâq to Isaac, Nûh to Noah and so on.

[7:35] “O ye Children of Adam<sup>4</sup>! **Whenever there come to you Messengers from amongst you, rehearsing My (i.e. Allâh's) messages unto you,-** those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.”

[10:47] **“To every people (was sent) a Messenger: [...]”**

[30:47] **“We (Allâh) did indeed send, before thee (Muhammad), Messengers to their (respective) peoples, [...]”**

[6:42] **“Before thee (Muhammad), We (Allâh) sent (apostles) to many nations, [...]”**

[2:213] **“Mankind was one single nation, and Allâh sent Messengers<sup>5</sup> with glad tidings and warnings; and with them (the Messengers) He (Allâh) sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book<sup>6</sup>, [...]”**

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<sup>4</sup> In the first 7 chapters of the Qur'ân Adam refers in general to mankind/human beings. (except in 3:33 which specifically refers to a Prophet named Adam)

<sup>5</sup> [2:37-39] “Then learnt Adam from his Rabb words of inspiration, and his Rabb turned towards him; for He (Allâh) is Oft-Returning, Most Merciful. We (Allâh) said: “Get you down all from here; and if, as is sure, there comes to you Guidance from Me (Allâh), whosoever follows My (Allâh) guidance, on them shall be no fear, nor shall they grieve. But those who reject Faith and belie Our (Allâh's) ayâts, they shall be companions of the Fire; they shall abide therein.”

<sup>6</sup> ‘People of the Book’ refers to all nations that received Revelation, and not only to Jews and Christians. (cf: 10:47; 30:47; 35:24)

[35:24] “Verily **We (Allâh) has sent thee (Muhammad)** in truth, as a bearer of glad tidings, and as a warner: **and there never was a people without a warner having lived among them** (in the past).”

[37:37] “Nay! He (Muhammad) has come with the (very) Truth (Al-Qur’ân), **and he (Muhammad) confirms (the Message of) the Messengers (before him).**”

[4:170] “**O Mankind! The Messenger (Muhammad) hath come to you in truth from Allâh:** believe in him (Muhammad): it is best for you. [...]” (cf: 4:166)

[46:9] “**Say: I (Muhammad) am not the first of the Messengers and bring no new-fangled doctrine among the Messengers,** nor do I (Muhammad) know what will be done with me or with you. **I (Muhammad) follow but that which is revealed to me by inspiration;** I (Muhammad) am but a Warner open and clear.”

[7:158] “**Say: O Mankind! I (Muhammad) am sent unto you all, as the Messenger of Allâh,** to Whom belongeth the dominion of the heavens and the earth: there is no deity but He (Allâh): it is He (Allâh) that giveth both life and death. So believe in Allâh and His Apostle (Muhammad), the Unlettered Prophet<sup>7</sup>, who believeth in Allâh and

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<sup>7</sup> [29:48] “And thou (i.e. Muhammad) wast not (able) to recite a Book before this (Book came), nor art thou (Muhammad) (able) to transcribe it with thy right hand: in that case, indeed, would the talkers of vanities have doubted.”

His words: follow him (Muhammad) that (so) ye may be guided.” (cf: 12:108; 6:50; 7:203; 46:9; 28:87 and scores of similar verses)

[34:28] “**We (Allâh) have not sent thee (Muhammad) but as a universal (Messenger) to mankind,** giving them glad tidings, and warning them (against sin), but most men understand not.”

[4:164] “**Of some Messengers We (Allâh) have already told thee (Muhammad) the account; of others We (Allâh) have not; [...]**” -

[16:84] “One Day (Day of Judgement) **We (Allâh) shall raise from all Peoples a Witness:** then will no excuse be accepted from unbelievers, nor will they receive any favours.”

[4:41] “How then if We (Allâh) brought from each people a witness, and **We (Allâh) brought thee (Muhammad) as a witness against these (your) people<sup>8</sup>!**”

[4:163] “**We (Allâh) have sent thee (Muhammad) inspiration,** as **We (Allâh) sent it to Nûh** (Noah) and the Messengers after him: We (Allâh) sent inspiration to **Ibrâhîm** (Abraham), **Ismâ’îl**, **Ishâq** (Isaac), **Yac b** (Jacob) and the Tribes (Children of Isrâeel), **to Îsâ** (Jesus), **Ayyûb** (Job), **Yûnus** (Jonah), **Hârûn** (Aaron), and **Sulaimân**

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<sup>8</sup> [25:30] “Then the Messenger (i.e. Muhammad) will say: “O my Rabb (Lord)! Truly my people took this Qur’ân for just foolish nonsense and abandoned IT (i.e. Qur’ân).” (cf: 6-116; 12-103 & 12-106 of the Qur’ân)

(Solomon), **and to Dawud** (David) We (i.e. Allâh) gave the Zâbûr (Psalms).”

[42:13] **“The same dîn** (religion- way of life as prescribed in the Qur’ân) **has He (i.e. Allâh) established for you as that which He (Allâh) enjoined on Nûh** (Noah)- the which We (Allâh) have sent by inspiration to thee (Muhammad) - and **that which We (Allâh) enjoined on Ibrâhîm** (Abraham), **Mûsâ** (Moses), **and Îsâ** (Jesus): namely, that ye should remain steadfast in dîn, and **make no divisions therein: [...]**”

[42:52] **“And thus have We (Allâh), by Our Command, sent inspiration to thee (Muhammad): thou (Muhammad) knewest not (before) what was Revelation (wâhy), and what was Faith (îmân);** but We (Allâh) have made the (Qur’ân) a **Light**, wherewith We (Allâh) guide such of Our servants as We (Allâh) will; and **verily thou (Muhammad) dost guide (men) to the Straight Way,”-**

#### **ALL PREVIOUS MESSENGERS WERE GIVEN PART OF THE BOOK**

[4:44] **“Hast thou not turned thy vision to those who were given a portion of the Book?** They traffic in error, and wish that ye should lose the right path.”

[4:51] **“Hast thou not turned thy vision to those who were given a portion of the Book?** They believe in sorcery and evil, and say to the

unbelievers that they are better guided in the (right) way than the believers!”

[3:23] **“Hast thou not turned thy vision to those who have been given a portion of the Book?** They are invited to the Book of Allâh, to settle their dispute, but a party of them turns back and decline (the arbitration).”

[3:81] “Behold! Allâh took the covenant of the prophets, saying: **“I (Allâh) give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help.”** Allâh said: “Do ye agree, and take this My **Covenant** as binding on you?” They (the prophets) said: “we agree.” He (Allâh) said: “Then bear witness, and I (Allâh) am with you among the witnesses.”

#### **Note: Three important points are made in this verse:**

1. Each Messenger was given a Memorised Revelation which was then written in a Book form.
2. A Covenant was taken from each Messenger through the Revelations given to them. Nabî Îsâ (Jesus) who was the last Messenger before Nabî Muhammad confirmed the coming of Nabî Muhammad as stated in **61:6**.
3. In turn, Nabî Muhammad being the last and final Messenger (**33:40**) confirmed all the previous Messengers (**37:37**) and their

Revelations (35:31; 20:133), as he was given the Finalized Message (5:3), which is Al-Qur'ân!

### EVERY NATION RECEIVED A BOOK IN THEIR OWN LANGUAGE

[14:4] **“We (Allâh) sent not a Messenger except (to teach) in the language of his (own) people,** in order to make (things) clear to them. [...]”

In the light of chapter 14 verse 4 The First Church in Christianity, *i.e.* The Catholic Church claim in their official documents written under the auspicious of the Pope Paul VI (1965) and Pope John XXXIII (1959) state:

**“Bible<sup>9</sup>, Manuscripts of the. Copies of the Biblical text, written by hand. [...] NONE of the original manuscripts written by the inspired authors themselves (autographs) is known to exist, [...]”**

(Catholic Bible page 30) (Authorised by Pope Paul VI (1965) and Pope John XXXIII (1959) (our emphasis)

**The combined mainstream Protestant Churches concurs:**

**“Since no autograph of any book of the Bible has survived, [...]”**

(New Bible Dictionary First Edition, 1978, p. 151. And in the second edition 1988, it appears on page 140)

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<sup>9</sup> The name of the book is claimed to be the *Bible* (Byblos) which is ‘*derived through Latin from the Greek*’ language! (New Bible Dictionary Second impression, 1988, page 137)

Furthermore, the New Bible Dictionary of the Protestants states: **“A further implication is that Moses would have an Egyptian education, one of the best available in his day.”** (The Protestant New Bible Dictionary 1988, page 305)

The implication of the above information is that the claim of Hebrew being the ‘*original text of the Old Testament*’ also becomes false. The New Apostolic Church further reveals that during *sixteenth century* of the Reformation the Bible existed only in Latin, a language Jesus never spoke:

**“In those days only a few wealthy people possessed a Bible, which existed in no other language but Latin [...]”** – (“History of the Kingdom of God”; New Apostolic Church, Dortmund, Germany. Vol 1, 1st edition 1971. Pp. 98-99. [1998 Edition]

### THE NEW TESTAMENT

According to the Catholic Bible (1959), the language Jesus spoke is ARAMAIC<sup>10</sup> which was the spoken language in Galilee at that time.

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<sup>10</sup> Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* (*i.e. ‘exactly the right word or words to express something’*) which new arts and new sciences demanded for their intellectual expression.” ‘The Legacy of Islam Edited by the late SIR THOMAS ARNOLD C.I.E., F.B.A., Litt.D. and ALFRED GUILLAUME M.A. Oxon., Principal of Culham College Formerly Professor of Oriental Languages in the University of Durham’. (2) In his ‘*Making of Humanity*’ (1948, pg 202 & 203) Robert Briffault writes: **“There is not a single aspect of**

**“[...] No contemporary literary remains of this dialect, [Aramaic] remains, we cannot determine precisely the dialect He spoke.”**

(J. P. O’Connell, et al. The Holy Family Bible Holy Family Edition of the Catholic Bible, from a Practical Dictionary of Biblical and General Catholic Information, Virtue and Company Limited: London, 1959, page 30)

This proves that there cannot be any ORIGINAL words of Jesus in any book, because there are no words in existence of the original language that he (Jesus) spoke! The main point to understand is: **There are no ORIGINALS of any of the books i.e. Old or New Testaments!!!** We have given sufficient crystal clear evidence of this from authentic Christian documents of the mainstream churches; and we cannot be accused of any biasness at all!

**‘The Holy Bible 1896 Oxford: Printed at the University Press ‘states: “There are no very ancient MSS. [MSS = Manuscripts] of the Hebrew Bible, and of such as have come down to us, all belong to the same family or recension. The earliest dated Hebrew manuscript known was written in 916 A.D. [...]”** Kindly note: this is over **NINE CENTURIES** after Jesus according to The Bible of

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*European growth in which the decisive influence of the Islamic culture is not trace.”* And further on he says: *“Science owes a great deal more to Arab culture, it owes its existence.”* (3) George Sarton in his celebrated work, ‘*The Introduction to the History of Science*’ (1956) remarks: *“The main task of mankind was accomplished by the Muslims.”*)

1896! In other words the oldest Old Testament is just over a thousand years old and Moses is supposed to have lived more than 4000 years ago! So both the Christians and Jews do not have anything original by their own admissions!

Be that as it may, Pharaoh would never have spoken with Moses in the language of the slaves! [Even today we witness that in many African countries that were colonized by the French people speak French and South American countries peoples speak Spanish that were colonized by the Spanish etc]. **Therefore, there is no Original Old Testament in the world!** One must keep in mind that prophet Mûsâ’s (Moses) brother Hârûn (Aaron), must have also spoken the Egyptian language. Keep in mind that Prophet Yusuf (Joseph) as the Jews and Christians call him had settled down in Egypt long before Mûsâ (Moses). Refer to Qur’ân chapter 12 verses 56, 99,100.

Two very important points are revealed in 14:4, which is fully supported albeit unknowingly by the two main stream churches:

➤ The abovementioned facts prove beyond any doubt that the Old Testament and New Testament are not authentic. **The ‘original sin’ which finds its roots in the Old Testament never occurred, and Jesus had no need to ‘die for the sins of the people!’**

➤ In the same way the claim of the Jews that they have a right to the ‘Holy Land’ of Palestine falls flat and is proven as a huge deception due to the fact that **there is no original Old Testament!**

[5:15] “O people of the Book!: **There hath come to you Our Messenger (Muhammad), revealing to you much that ye used to hide in the Book,** and passing over much (that is now unnecessary): **There hath come to you from Allâh a (new) light and a perspicuous Book**” (i.e. Al- Qur’ân), - [Note: Verse 5:15 states the previous Messages have been re-revealed and are now safe-guarded in Al- Qur’ân! Cf: 20:133; and 3:48]

[16:64] “And We (Allâh) sent down the Book (i.e. Al- Qur’ân) to thee (i.e. Muhammad) **for the express purpose, that thou (Muhammad) should make clear to them those things in which they differ, and that IT (i.e. Al- Qur’ân) should be a guide and a Mercy to those who believe.**”

#### **ALL PREVIOUS NATIONS CORRUPTED AND /OR DESTROYED THEIR REVEALED BOOKS**

[2:79] “Then **woe to those who write the Book with their own hands**, and then say: “This is from Allâh,” to traffic with it for miserable price! - woe to them for what their hands do write, and for the gain they make thereby.”

[3:78] “There is among them a section who distort the Book with their tongues: (as they read) you would think it is a part of the Book, **but it is no part of the Book;** and they say, “That is from Allâh,” but it is not from Allâh: it is **they who tell a lie against Allâh, and (well) they know it!”**

[3:48] “**And Allâh will teach him (i.e. Îsâ) the Book and Wisdom, the At-Taurât and the Al-Injîl,**”

[Important Reminder: Allâh **re-revealed** the *At-Taurât* [the Revelation originally given to Mûsa] to Nabî Îsâ because of corruption / destruction of the original Revelation! Inadvertently The Catholic and Protestant Churches fully support the Qur’ânic position!]

#### **NABÎ MÛSA RECEIVED THE AT-TAURÂT**

[2:53] “**And remember We (Allâh) gave Mûsa the Scripture (At-Taurât) and the Criterion** (between right and wrong): there was a chance for you to be guided aright.”

[3:3] “**It is He (Allâh) Who sent down to thee (Muhammad) (step by step- *naz’zalâ*), in truth, the Book (Al-Qur’ân), confirming what went before IT;** and He (Allâh) sent down the At-Taurât (to Mûsa) and the Al-Injîl (to Îsâ) before THIS (Qur’ân), as a guide to mankind, and He (Allâh) sent down the criterion (of judgment between right and wrong).” (cf: 17:106; 25:32)

[2:87] “**And We (i.e. Allâh) indeed gave Mûsâ the Book (At-Taurât) and We (i.e. Allâh) sent messengers after him one after another; and We (i.e. Allâh) gave ‘Îsâ, son of Maryam, clear messages / arguments and strengthened him** *birûh-il-qudus* (i.e. with the pure Divine revelation). Is it then that whenever there came to you a messenger with what *anfusakum* (i.e. your

inner-self) desired not, you were arrogant? And some you gave the lie to and others you would slay.”

[3:84] **“Say: we believe in Allâh, and in what has been revealed to us and what was revealed to Ibrâhîm (Abraham), Ismâ’îl, Ishâq, (Isaac) Yac b (Jacob), and the Tribes, and in (the Books) given to Mûsâ (Moses), Îsâ (Jesus), and the prophets, from their Rabb<sup>11</sup>: we make no distinction between one and another among them, and to Allâh do we bow our will (in Islam).”**

[2:136] **“Say: “we believe in Allâh, and the revelation given to us, and to Ibrâhîm, Ismâ’îl, Ishâq, Yac b, and the Tribes, and that given to Mûsâ and (Îsâ), and that given to (all) prophets from their Rabb: we make no difference between one and another of them:”**

[5:44] **“It was We (Allâh) who revealed the At-Taurât (to Mûsâ): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allâh's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allâh's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a**

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<sup>11</sup> The Qur’ân explains the meaning of Rabb when referring to Allâh: Refer to 87 verses 1, 2, 3,: **“Glorify the name of Thy Guardian-Rabb Most High, Who hath created, and further, given order and proportion; Who hath ordained laws; and granted Guidance!”** (The Evolver)

miserable price. **If any do fail to judge by (the light of) what Allâh hath revealed, they are (no better than) Unbelievers.”** (cf: 2:79)

[6:84] **“We (Allâh) gave him (i.e. Ibrâhîm) Ishâq and Yac b: all (three) guided: and before him, We (Allâh) guided Nûh, and among his progeny, Dâwûd, Sulaimân, Mûsâ, and Hârûn: thus do We (Allâh) reward those who do good:”**

[10:74] **“Then after him (Nûh) We (Allâh) sent (many) Messengers to their peoples: [...]”**

[40:53] **“We (Allâh) did aforetime give Mûsâ (Moses) the (Book of) Guidance, and We (Allâh) gave the book in inheritance to the Children of Israel,”-**

[41:45] **“We (Allâh) certainly gave Mûsâ the Book aforetime: but disputes arose therein. [...]”**

*The reason Al- Qur’ân was revealed as stated in the following verse:*

[16:64] **“And We (Allâh) sent down the Book (i.e. Al- Qur’ân) to thee (i.e. Muhammad) for the express purpose, that thou (Muhammad) should make clear to them those things in which they differ, and that IT (i.e. Al- Qur’ân) should be a guide and a Mercy to those who believe.”**

[6:154] **“Moreover, We (Allâh) gave Mûsâ (Moses) the Book, completing (Our favour) to those who would do right, and explaining**



**all things in detail**, - and a guide and a mercy, that they might believe in the meeting with their Rabb.”

[10:75] **“Then after them sent We (Allâh) Mûsâ and Hârûn to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.”** (refer 10:74)

**NABÎ ÎSÂ RECEIVED THE (1) AT-TAURAT (2) AL-INJÎL  
AND (3) WISDOM**

[3:48] **“And Allâh will teach him (Îsâ- Jesus) the Book and Wisdom, the At-Taurât and the Al-Injîl,”**

[3:49] **“And (appoint him- i.e. Îsâ) a Messenger to the Children of Israel, [...]”** (cf: 40:53)

[5:72] “They do blaspheme who say: “Allâh is Masîh the son of Maryam.” But said the Masîh (Messiah-Jesus): **“O Banî Israel! Worship Allâh, ~ my Rabb (Lord) and your Rabb (Lord).”** Whoever joins other deities with Allâh, - Allâh will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.”

[5:110]<sup>12</sup>: “When Allâh will say (on the day of Judgment): O ‘Îsâ (Jesus), son of Maryam, remember My (i.e. Allâh’s) favour to you and to your mother, when I (i.e. Allâh) strengthened you *birûh*-

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<sup>12</sup> : Please note that some parts of the verse are *Mutashâbihât* (allegorical). Refer to chapter 3 verse 7.

*il-qudus* (i.e. with pure Divine revelation); you spoke to people in the cradle<sup>13</sup> and in old age, and when I (i.e. Allâh) **taught you the Book and the Wisdom and the Taurât and the Injîl**, and when you did determine out of clay (i.e. people who seemed to be doomed) a thing like it (i.e. knowledge) and it (i.e. the people to) became like a bird by My (i.e. Allâh’s) permission, then you did *tanfukhu* (i.e. advance) into (them a new state of mind) by My (i.e. Allâh’s) permission; and you did heal the blind (i.e. those who were blind to the truth) and the leprous (i.e. those who were inflicted with evil inclinations) by My (i.e. Allâh’s) permission; and when you did raise the dead (i.e. those of whom it was thought that they would never return to the path of truth) by My (i.e. Allâh’s) permission; and when I (i.e. Allâh) withheld the Children of Isrâ’îl from you when you came to them with clear arguments — but those of them who disbelieved said: This is nothing but clear enchantment.”

**NABÎ (PROPHET) MUHAMMAD WAS GIVEN THE  
COMPLETE AND FINALIZED BOOK ~ AL-QUR’ÂN**

[38:67] **“Say: IT (i.e. Qur’ân) is a Message Supreme (above all),”-**

[2:121] **“Those to whom We (Allâh) have sent the Book (Qur’ân) study it as it should be studied: they are the ones that believe therein: those who reject Faith therein,- the loss is their own.”**

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<sup>13</sup> : Meaning when his people regarded him as a child, although he was a young man already! (The idiom of the time)

*(Note: if one did not STUDY the Qur'ân they cannot be true believers in the Qur'ânic message according to 2:121)*

Al- Qur'ân contains the essence of all previous messages / revelations given to all previous Messengers:

[20:133] “They say: “Why does he (Muhammad) not bring us a sign from his Rabb?” **HAS NOT A CLEAR SIGN (MESSAGE-i.e. AL- QUR'ÂN) COME TO THEM OF ALL THAT WAS IN THE FORMER BOOKS OF REVELATION?**

[10:37] “This Qur'ân is not such as can be produced by other than Allâh; on the contrary **IT (i.e. Qur'ân) is a confirmation of (revelations) that went before IT (i.e. Qur'ân), and a fuller explanation of the Book** - wherein there is no doubt - from the Rabb (Lord) of the worlds.”

[5:48] “**To thee (Muhammad) We (Allâh) sent the Scripture (Al-Qur'ân) in truth, confirming the scripture (all previous revelations) that came before IT (i.e. Al-Qur'ân), and guarding IT in safety: so judge between them by what Allâh hath revealed, [...]**” (cf: 15:9; 41-41)

[2:136] “Say ye: “we believe in Allâh, and the revelation given to us, and to Ibrâhîm, Ismâ'il, Ishâq, Yac b, and the Tribes, and that given to Mûsâ and Îsâ, and that given to (all) prophets from

their Rabb: **we make no difference between one and another of them:**”

[46:30] “**They said, “O our people!, we have heard a Book (Al-Qur'ân) revealed after Mûsâ, confirming what came before IT, it guides (men) to the Truth and to a Straight Path.”** (cf: [87:19] “The Books of Ibrâhîm and Mûsa.”)

[40:70] “**Those who reject the Book (Al-Qur'ân) and the (revelations) with which We (Allâh) sent our apostles: but soon shall they know,”**- [Note: Rejecting Al-Qur'ân means automatically rejecting all the previous Prophets and Revelations as Al-Qur'ân is the Guardian of ALL Previous Revelations as stated in 20:133! – (cf: 5:48)]

[5:3] [...] “**This day have I (Allâh) perfected your Dîn** for you, completed My (Allâh's) favour upon you, and have chosen for you Islam as your DÎN<sup>14</sup> (religion). [...]” (Very important to note: No new messengers with new revelation to come)

[46:12] “**And before this, was the Book of Mûsâ (Moses) (At-Taurât) as a guide and a mercy: and this Book (i.e. Al-Qur'ân) confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.**”

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<sup>14</sup> A complete way of life as prescribed in Al-Qur'ân.

[6:92] **“And this (i.e. Al-Qur’ân) is a Book which We (Allâh) have sent down, bringing blessings, and confirming (all the revelations) which came before IT (i.e. Al-Qur’ân): that thou mayest warn the mother of cities (Makkah) and all around her [...]**”

[35:31] “That which We (Allâh) have revealed to thee (Muhammad) of the Book is the Truth, - **confirming what was (revealed) before it:** for Allâh is assuredly- with respect to His Servants - well acquainted and Fully Observant.” (cf: 35:31 is confirmation of 3:81; and *Muhammad came as a universal Messenger: refer to 7:158; 34:28; with a universal message for all of mankind: 2:185; 7:158; 6:90; 39:41; 12:104; 25:1; 68:52 ;).*

[4:113] “[...] **“For Allâh hath sent down to thee (Muhammad) the Book (Al-Qur’ân) and wisdom and taught thee (Muhammad) what thou knewest not (before):** and great is the Grace of Allâh unto thee (Muhammad).” (cf: 20:99)

**[36:3] Thou (Muhammad) art indeed one of the messengers,”**

[10:1] **“A.L.R. These are the ayât (messages) of the Book of Wisdom (i.e. Al-Qur’ân).”**

Al- Qur’ân has all the Wisdom needed for human development:

[36:2] **“By the Qur’ân, full of Wisdom, -**

## **A FEW REASONS WHY AL-QUR’ÂN IS STILL INTACT AS REVEALED**

[15:9] **“We (Allâh) have, without doubt, sent down the Message; and We (Allâh) will assuredly guard IT** (i.e. Al- Qur’ân) (from corruption and destruction).”

[87:6] **“By degrees (stages) shall We (Allâh) teach thee (Muhammad) to declare (the Message of Al-Qur’ân), so thou (Muhammad) shalt not forget,”**

[5:67] **“O Apostle (Muhammad)! Proclaim the (message of Al-Qur’ân ) which hath been sent to thee (Muhammad) from thy Rabb (Lord). If thou (Muhammad) didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allâh will defend thee (Muhammad) from mankind (who mean mischief). For Allâh guides not those who reject Faith.”** (cf: 42:52)

## **ALLÂH CHOOSES HIS MESSENGERS**

[2:253] **“We (i.e. Allâh) have made some of these messengers to excel others. Among them are they to whom Allâh spoke<sup>15</sup>, and some of them He (i.e. Allâh) exalted by (many) degrees of rank. **And We (i.e. Allâh) gave clear arguments to ‘Îsâ (Jesus) son of Maryam,****

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<sup>15</sup> : A student of the Qur’ân will immediately realise that this part of the verse must be *Mutashâbihât* (i.e. allegorical – see chapter 3, verse 7) as Allâh do not speak as human beings. The three methods of communication is mentioned in chapter 42:51.

and strengthened him (*i.e.* ‘Îsâ) with the *birûh-il-qudus* (*i.e.* with the pure Divine revelation). [...]"

[40:15] "Raised high above ranks (or degrees), (Allâh is) the Rabb of the Throne (of Authority): **by His Command doth He (Allâh) send the Rûh (Divine inspiration) to any of His servants He (Allâh) pleases**, that it may warn (human beings) of the Day of Mutual Meeting,"-

#### ALL MESSENGERS WERE MUSLIMS *i.e.* SUBMITTING TO THE WILL OF ALLÂH

[22:78] "And strive in Allâh's cause as you (believers in the Qur'ân) ought to strive, (with sincerity and under discipline). Allâh has chosen you, and has imposed no difficulties on you in your *dîn*<sup>16</sup>; it is the cult of your father Ibrâhîm. **It is He (*i.e.* Allâh) who has named you Muslims, both before and in this (Revelation)**; that the Messenger (*i.e.* Muḥammad) may be a witness for you and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allâh. He (*i.e.* Allâh) is your Protector - the best to protect and the best to help!" (cf: Al-Qur'ân: 23:52; 21:92; 21: 93; 3:102; 6:161; 6:162; 42:13)

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<sup>16</sup> : **Dîn**: a way of life in accordance with the prescribed laws of Allâh in Al-Qur'ân.

[2:128] "Our Rabb (Lord)! Make of us **Muslims**, submitting to Thy (Will) and of our progeny a people **Muslim**, submitting to Thy (will); [...]"

[12:101] "O my Rabb! Thou (*i.e.* Allâh) hast indeed bestowed on me (Yûsuf) some power, and taught me something of the interpretation of dreams and events, - O Thou Creator of the heavens and the earth! Thou (*i.e.* Allâh) art my Protector in this world and in the Hereafter. **Take Thou (*i.e.* Allâh) my life (at death) as one submitting to Thy will (as a Muslim)**, and unite me with the righteous."

#### MAJORITY OF MANKIND HATE THE TRUTH!

[43:78] "Verily We (*i.e.* Allâh) have brought the truth to you (mankind): **but most of you have a hatred for Truth.**" (cf: 12:103; 6:116; 47:9; 17:46; 6:66; )

[23:70] "Or do they say, "he (*i.e.* Muhammad) is possessed"? Nay, he (*i.e.* Muhammad) has brought them the truth, **but most of them hate the Truth.**"

[22:72] "**When Our (Allâh's) Clear Messages are rehearsed to them, thou wilt notice a denial on the faces of the unbelievers! They nearly attack with violence those who rehearse Our Messages to them.** Say, "Shall I tell you of something (far) worse than these Messages? It is the Fire (of Hell)! Allâh has promised it to the unbelievers! And evil is that destination!"

[74: 49/51] “Then **what is the matter with them** that they turn away from admonition (of Al-Qur’ân)? - **as if they were affrighted asses, fleeing from a lion!**”

[40:10] “The unbelievers will be addressed (on the day of Judgement): **“Greater was the hatred of Allâh to you than (is) your hatred to yourselves, seeing that you were called to the Faith and you used to refuse.”**

[68:51] “And the unbelievers would **almost trip thee (Muhammad) up with their eyes when they hear the Message**; and they say: “Surely he is possessed!”

#### **THE GLORIOUS ARABIC QUR’ÂN WAS FULLY COMPILED AND PRESERVED INTO A BOOK FORM BEFORE THE DEMISE OF THE PROPHET:**

During the lifetime of the Holy Prophet Muhammad (Allâh is pleased with him) the Arabic Glorious Qur’ân was put to writing under his personal guidance. However, it was first put to memory.<sup>17</sup> What is of importance is the fact that the Arabic Glorious Qur’ân contains information about ‘Writing’,<sup>18</sup> **collection and arrangement of the**

<sup>17</sup> : Allâh says: “Nay this (Qur’ân is a collection of) self-evident laws, safe within the minds of those induced with knowledge, And none but the unjust reject Our Signs”. Al-Qur’ân 29:49. Also: “We shall make you recite so you shall not forget –”. Al-Qur’ân 87:6.

<sup>18</sup> : The verses quoted concerning ‘Writing’ inform us that the art of writing and the use ‘pen’ were known at the time of its revelation.

**text’.**<sup>19</sup> Here follows some *explanatory translations* of the verses. It states:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٢﴾ فَإِذَا قَرَأَهُ  
فَأَتَّبِعْ قُرْآنَهُ ﴿٣﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٤﴾

(1) “Move not your tongue so as to make haste therewith. It is **Our (Allâh’s) duty to compile (collect and arrange) IT** (Qur’ân) and to regulate<sup>20</sup> its reading. But once We (*Allâh*) have regulated its reading, follow you its reading (as regulated). **Even it is Our (Allâh’s) duty to explain IT (Qur’ân)** (as necessary)”. (Al-Qur’ân 75:16-19 Translation by Dr. Kamal Omar)

إِنَّا نَحْنُ نَرْتَلِّيهِ أَلْذِكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١﴾

(2) “We (i.e., *Allâh*) have certainly revealed the Message (i.e. Qur’ân) and **We (i.e., *Allâh*) shall assuredly guard it**”. (Al-Qur’ân 15:9 Translation by Dr. Kamal Omar)

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿١﴾

(3) “**No falsehood shall approach it --- neither that which exists already nor that which appears afterwards. IT (Qur’ân) is sent down by One (i.e., *Allâh*) full of knowledge, worthy of praise**”. (Al-Qur’ân 41:42 Translation by Dr. Kamal Omar)

<sup>19</sup> : In other words, the form in which the Arabic Glorious Qur’ân is today, how it was put together. ‘Deep into the Qur’ân’, page 331.

<sup>20</sup>: It means: ‘1 control by rule. 2 subject to restrictions. 3 adapt to requirements.’ The Concise Oxford Dictionary 1990.

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا  
يُنْكَمُ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

(4) “It (i.e. to get a statement reduced to writing) is juster in the sight of Allâh, more suitable as evidence and more convenient to prevent doubts (in future). [---]” (Al-Qur’ân 2:282 Translation by Dr. Kamal Omar)

بِٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿٦٨﴾ مَا أَنْتَ بِمُعْجِزٍ

(5) “*Nûn!* We (i.e., *Allâh*) bring to evidence the **pen** and (the Qur’ân) that is being reduced to writing by the people (*wal-Qalami wa mâ yasturûn*) as a **proof** that by the grace of your *Rabb* you are not out of your senses”. (Al-Qur’ân 68:1-2 Translation by Dr. Kamal Omar) [Please note that “*Nûn*” is a word of the verse. Some regard it as one of the *muqatta’ât*]<sup>21</sup>

<sup>21</sup>: A person who is a student ought to understand that most people follow blindly what others have informed them. Most do not even examine the evidence to establish if the sources they use are actually the truth. How could it be that one can make statements about the Holy Companions (Allâh is pleased with them) of the Holy Prophet (Allâh is pleased with him) which cannot be supported with evidence? Even those who go to Universities have to subscribe to the information prescribed for them. This unfortunately, is the basis on which most people claim that they have established “truth”. What is the use of quoting what people have to say about things they do not really understand? If a person does not carefully check the meanings of each word in the Arabic Glorious Qur’ân and be guided by the subject matter, then such a person will never understand the guidance contained in it. The subject matter is the deciding factor, which will determine what meaning of a word ought to be used. One must keep in mind that the meanings of an Arabic word are vast. It is for this reason that emphasis is placed on ‘an Arabic Qur’ân’. One has to keep in mind that it is a Book of

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿٦٩﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿٧٠﴾ بِأَيْدِي سَفَرَةٍ ﴿٧١﴾ كِرَامٍ بَرَرَةٍ ﴿٧٢﴾

(6) “(The Qur’ânic text is being collected) in the form of noble Booklets which are honoured (and whose text is) kept pure (of contamination) (*fî-suhufim-mukarramah marfû-‘atim mutahharah*) written by the hands of those who are expert in the art of writing (*bi-‘aydi safaratim kirâimim-bararah*) (and who are) noble and reliable”. (Al-Qur’ân 80:13-16 Translation by Dr. Kamal Omar)

وَقَالُوا أَأَسْطِيرُ الْأَوَّلِينَ ﴿٧٣﴾ أَكُتِبَ عَلَيْهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٧٤﴾

(7) “And they (non-believers) say: ‘tales of the ancients which **he (the Prophet) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening**’ (*iktataba-hâ fahiya tumlâ ‘alayhi*

guidance and neither a Book of details nor a Story Book. We wonder if there are many people who would be able to understand the following verse:

“Move not your [i.e. Muhammad] tongue (simultaneously while the Qur’ân is being revealed) so as to make haste therewith. It is Our [i.e. Allâh’s] duty to compile (collect and arrange) it and to regulate its reading. But once We [i.e. Allâh] have regulated its reading, follow you its reading (as regulated). Simultaneously [thumma] it is Our [i.e. Allâh’s] duty to explain it (as necessary)”. (Al-Qur’ân 75:16-19)

Once careful consideration is given to the guidance contained in the above verse, then one ought to understand that those letters at the beginning of certain chapters are not there purposeless, those letters determine the melody or rhythm or tune in which the Arabic Glorious Qur’ân has to be recited. If one listens carefully to the recital of the Arabic Glorious Qur’ân by one who follows the rhythm set by those letters then one will understand the reason it is there. History tells us that the early Muslims were the first to write music. They must have learned it from the Arabic Glorious Qur’ân.

*bukratanwwa 'asîlâ*) (Al-Qur'ân 25:5 Translation by Dr. Kamal Omar)

رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٦٠﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٦١﴾

(8) “An Apostle from Allâh – reciting the Booklets kept pure (of contamination) **within which are the writings whose integrity is permanent.**” (*Suhufam – mutahharah fihâ kutubun – qayyimah*). (Al-Qur'ân 98:2-3 Translation by Dr. Kamal Omar)

وَكُتِبَ مُسْطُورٍ ﴿٦٢﴾ فِي رَقٍّ مَّنشُورٍ ﴿٦٣﴾

(9) “And We (Allâh) mention as evidence the Book written in straight lines on large scape parchment paper.” (*Wa kitâbim – mastûr fî raqqim-manshûr*). (Al-Qur'ân 52:2-3 Translation by Dr. Kamal Omar)

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٦٤﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٦٥﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٦٦﴾

(10) “This is indeed the Noble Qur'ân in the form of a well guarded Book (*Fî kitâbim mak-nûn*). None shall grasp IT except those who are clean (in their thoughts, away from preconceived notions). (Al-Qur'ân 56:77-79 Translation by Dr. Kamal Omar)

الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

(1) “Proclaim that your Sustainer is the bestower of greatness; **He (Allâh) Who taught the use of pen;** taught human beings that which he or she knew not.” [Al-Qur'ân 96:3-5. Translation by Abdul Wadud]

(2) “We (Allâh) bring into evidence the pen and that which they write.” [Al-Qur'ân 68:1. Translation by Abdul Wadud]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

(3) “O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time, **reduce them to writing.**” [Al-Qur'ân 2:282. Translation by Abdul Wadud]

وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ

(4) “Disdain not to reduce in writing (your contract) for a specific period, whether it be small or big.” [Al-Qur'ân 2:282. Translation by Abdul Wadud]

Referring to the above verses, Abdul Wadud states: “It can readily be inferred from the above that when it is not allowed to leave in doubt the matters related to ordinary mutual transactions, how could the writing of the Qur'ân, the final message for the guidance of mankind, be ignored. That is why the first revelation that came to Muhammad (Allâh is pleased with him) impressed upon him the importance of reducing the verbal message into writing.” (‘Conspiracies against the Qur'ân’ page 94.) He then refers to the verse concerning what the Arabic Glorious Qur'ân says ‘about the non-believers’:-

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

**“Or is it that *the unseen (al-ghaib)* is in their hands, so that they can write it down.”** [Al-Qur’ân 68:47. Translation by Abdul Wadud]

“The verse points out that the unseen is not within the knowledge of non-believers otherwise they could have written it down for their own guidance or for the guidance of others, as was being done in the case of Qur’ân.”: ‘Conspiracies against the Qur’ân’ p. 95)

To make it simple we shall explain the term *al-ghaib* [‘unseen’]:

The term *al-ghaib* is a very important word used in the Arabic Glorious Qur’ân, as its meaning has far more reaching effects than what is commonly understood. The word includes all things not perceivable with the naked eye and what have not yet been understood, which includes difficult subjects such as the *uncertainty principle* or *quantum mechanics*. The usage for the term *al-ghaib* could sometimes refer to ‘The Almighty Allâh’ and also to ‘the Unknown’, ‘beyond the human ken’ or ‘the Unknowable’ but most commonly, it means *unseen* or that which is *hidden*, and these are the literal meanings of the term. Hence, what the above is stating is that non-believers have no knowledge of the secrets known only by Allâh. What it reveals is that Arabic Glorious Qur’ân also contains information that are beyond human beings’ knowledge, therefore it was and is not possible for any human being including the Holy Prophet (Allâh is pleased with him) to produce the like of it.

Dr. Kamal Omar’s contribution on the subject deals with this point further. His first point really asks the question; did the **Arabs** understand anything about ‘Literary’ or rather were they knowledgeable about literature at the time when the Arabic Glorious Qur’ân was revealed? He answers the question under the following heading: ‘Literary atmosphere of the Arabs’. He then uses the ‘Literary’ to illustrate how Allâh clarifies a subject by using parables:

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

**“[...] And Allâh explains with similitudes so that people may easily understand.”** (Al-Qur’ân 14:25 – translation by Dr. Kamal Omar)

We are only going to use a few Qur’ânic examples in order to prove that the people at the time of the revelation of the Arabic Glorious Qur’ân knew about *paper*, *ink* and the art of *writing*. The evidence comes from the explanatory translated verses of the Arabic Glorious Qur’ân itself:

وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قُرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا أَالَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

**“If We (Allâh) had sent to you the Message in the form of *writings on sheets of papers (qir-tâsin)* which they could touch with their hands the unbelievers would have been sure to say ‘this is nothing but obvious magic’.”** (Al-Qur’ân 6:7. Translation by Dr. Kamal Omar)



بَيِّ وَلَوْ جَنَّتَا بِمِثْلِهِ مَدَدًا

“Say: ‘if an ocean were to act as **ink** (*midâdan*) it would get exhausted before the words (describing the activities and abilities etc.) of my **Rabb** are completed (in **writing**) even though We (Allâh) may bring another ocean to its aid.” (Al-Qur’ân 18:109. Translation by Dr. Kamal Omar)

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

“It is a pity for those who **write a book** with their own hands (*yaktubûnal-Kitâba bi-’aydihim*) and then say: ‘this is Divine material’ to traffic with it for a miserable price...” (Al-Qur’ân 2:79. Translation by Dr. Kamal Omar)

Dr. Kamal Omar points out that an Arabic script was known to exist some three centuries before the Last Prophet (Allâh is pleased with him). Although, from his article it seems that he is not able to pinpoint the exact age of Arabic, or that he knew more about the history of Arabic. He states:

“An inscription in Arabic script was discovered on one of the stones while the Quraish were rebuilding the structure of the Ka’bâ in the beginning of the 7<sup>th</sup> century A.C. [...] This script is traceable to the times of Imraul Qais-bin-e-Umro-bim-Adi, one of the kings of the state of Hira, who died three centuries prior to the Last Prophet.” (Deep into the Qur’ân by Dr. Kamal Omar pp. 312-313)

The next point, which needs to be considered: is the Arabic Glorious Qur’ân, the first book ever in the history of revelation? The answer must be a clear no! Consequently, we shall refer to the Arabic Glorious Qur’ân in order to find out if it speaks about the subject as to whether the Creator had sent His Message to the people in the form of a book<sup>22</sup> from which they could be guided. However, as there are too many verses from which one could see that it was a very ancient practise by the Creator to sent His Message in the form of a Book, we shall only use two verses:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

(1) “**Is it not enough for them that We (Allâh) have sent down to thee (Muhammad) the Book (Qur’ân) which is rehearsed to them?**” [Al-Qur’ân 29:51. Translation by Abdul Wadud]

The second verse does two things. The first is that it again speaks about a book. The second is that it tells the reader that the non-believers were questioned whether they also have a book of guidance in the time of the Holy Prophet (Allâh is pleased with him). It states:

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ

“**Or have you a book through which you learn?**” [Al-Qur’ân 68:37. Translation by Abdul Wadud]

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<sup>22</sup> : Note: “*In the form of a book*” does not mean that an actual book came from heaven. What it means is that the Message of Al-Qur’ân was complete as a book.

When the revelation of the Arabic Glorious Qur'ân was completed, and the assembling, meaning that it was written on foolscap parchment type of paper sheets, was at the time also completed and it was also known by heart by the believers according to its regulated reading. The following explanatory translated verse makes the point clear that the promise was fulfilled when the Arabic Glorious Qur'ân was completed. It states:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

**“It is Our (i.e. Allâh’s) duty to compile (collect and arrange) it and to regulate its reading. But once We (i.e., Allâh) have regulated its reading, follow you its reading (as regulated). Even it is Our (i.e., Allâh’s) duty to explain it (as necessary)”.** (Al-Qur’ân 75:17-19

Translation by Dr. Kamal Omar)

When the time was appropriate to make copies, as were needed, the Muslims had no problem in doing so. Firstly, they had many and still have in their midst thousands who can recite the Arabic Glorious Qur'ân in accordance with its regulated rules of reading, in order to make any number of copies they need at any time. And wherever they make such copies it will be the same everywhere. History<sup>23</sup> proves

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<sup>23</sup> “The generation of 1789 had seen Europe come to exercise an ultimate hegemony over the Islamic peoples. Whether a European power ruled directly or whether there was merely a generalized dependent relation to the European social order as a whole, it was in the power of the Europeans, if they were agreed on a policy, to enforce their will in most Muslim lands. In any case, no independent general Islamic leadership was to be tolerated.”[The Venture of Islam, Vol. 3, 1974, p. 223.]

that the Europeans wherever they went, have changed the contents of the books of history and have interfered with the Muslim’s books and their research works, which were written in books. However, they or anyone else could not and cannot change the Arabic Glorious Qur'ân, as there are too many who can reproduce it wherever it is needed from memory. They had the original Arabic Glorious Qur'ân of the Holy Prophet (Allâh is pleased with him) with them and those who knew it by heart – together they made copies of it. *If there is any book that tries to claim that someone else complied the first Arabic Glorious Qur'ân, then it stands in contradiction with the Arabic Glorious Qur'ân, and therefore it will be rejected outright!* Furthermore, it is necessary to become aware of the following points as stated by Dr. Kamal Omar:

“Allâh the All-knowing directed the Prophet to remain confident knowing that Allâh has definitely taken upon Himself not only the Qur’ânic materials being reduced to writing but its compilation (collection and arrangement), reading or recital and necessary explanation (through repetition of teachings). Allâh also directed the Prophet that since the reading or pronunciation was to be regulated by Him, He shall recognise only this very unitary pattern of pronunciation (*qirât*) for reading or recital and for interpreting and understanding the Qur’ânic text. Since this direction is addressed in

the singular person it clarifies that all this work shall be completed in the very life-time of the Last Prophet. The total points that we get are the following:

(1) The method of collection and arrangement of the Qur'ân was fool proof so that no contamination or corruption was possible in its text; and it was further recited before the Holy Prophet for final checking as stated in **25:5**;

(2) The work of reducing the Qur'ân to writing was assigned to a group of scribes who were noble and reliable and expert [s] in the art of Arabic writing; as stated in **80:13-16!**

(3) The Qur'ânic material was being reduced to writing on foolscap parchment type of paper sheets; as stated in **80:13!**

(4) At one stage the Qur'ânic material existed in the form of separate group of paper sheets or Booklets; as stated in **80:13; 56:75!**

(5) The final form of the Qur'ân during the life-time of the Prophet was that of one well guarded Book; as stated in **15:9; 56:78; 41:41!**

(6) The Qur'ân was completely arranged and had some definite 'system' (attached to its text) that allowed only one form of recital or reading (qira'tum-masnûnah) for the Muslims of those times --- *i.e.* the Arabic knowing; as stated in **75:17 to 19**

(7) The extent of sincerity and zeal with which the general Muslims were seen noting down the Qur'ânic statements in their private copies

was such an impressive scene that Allâh, the best Judge has brought it as an evidence in proof of the prophethood of Muhammad; as stated in **80:13-16!**

(8) There is complete absence of any comment recorded in the Qur'ân from the side of the opponents where the non-believers might have refuted the Qur'ân's repeated claims of being a 'Book'. This proves that the non-believers had no ground for giving any such statement.

#### **CHARACTERISTICS OF THE OFFICIAL QUR'ÂN DURING THE LIFETIME OF THE PROPHET**

It was unbound, the Sûrahs<sup>24</sup> were not numbered, verse stops and other punctuations were not added, numbering of the verse [s] was not done, *and the* phonetic letters were absent.

This Qur'ân was fully compiled and completely arranged, and the total number of the Sûrahs was one hundred and fourteen. This Qur'ânic text contained dots as well as the diacritical marks<sup>25</sup>. Thus the Qur'ân stood fully compiled *i.e.* collected and arranged during the life time of the Prophet.”<sup>26</sup>

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<sup>24</sup> : Sûrahs here mean Chapters.

<sup>25</sup> : That is in accordance with the Quraishi Arabic laws.

<sup>26</sup> : “Abu Ali At-Tabrasi, Majma-ul-Bayan, Beirut, 1957, Vol. 1. P -31.”

## ACCUSATIONS BY UNBELIEVERS

One finds many different accusations levelled against the Prophet which are all mentioned in the Qur'ân *except* that of the Qur'ân not being in a BOOK FORM! The Qur'ân has scores of verses that say 'This is a Book' and not even once was a counter challenge made on this statement! Two examples:

[52:2-3] **"And a Book written on unfolded vellum<sup>27</sup>:"** (Translation by Muhammad Ali)

[2:2] **"This is the Book;** in it is guidance sure, without doubt, to those who fear Allâh;"

[17:88] **"Say: "If the whole of mankind and jinns were to gather together to produce the like of this Qur'ân, they could not produce the like thereof, even if they backed up each other with help and support."**

This proves that the Qur'ân was compiled into a **Book** (albeit not bound in the manner we know) during the lifetime of the Prophet which the unbelievers were well aware of; otherwise they would have definitely levelled that charge.

*[Accusations of 'magic' were levelled at Nabî Îsâ (5:110) and Nabî Mûsa (20:61-63; 20:71) and other Prophets because of the power of the Divine Revelation].*

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<sup>27</sup> Vellum: 'fine parchment used for writing and binding'

## ALL THE FALSE ACCUSATIONS LEVELLED AGAINST THE PROPHET ARE REFUTED IN THE QUR'ÂN:

### (1) THE PROPHET WAS POSSESSED:

(a) [7:184] "Do they not reflect? **Their companion (Muhammad) is not seized with madness: he is but a perspicuous warner.**"

(b) [52:29] "Therefore proclaim thou (Muhammad) the praises (of thy Rabb): **for by the Grace of thy Rabb, thou (Muhammad) art no (vulgar) soothsayer, nor art thou (Muhammad) one possessed.**"

(c) [68:1-5] "Nun. By the **Pen** and the (Record) which (men) **write**, - **Thou (Muhammad) are not, by the Grace of thy Rabb, mad or possessed. Nay, verily for thee (Muhammad) is a Reward unfailing: and thou (Muhammad) (standest) on an exalted standard of character. Soon wilt thou (Muhammad) see and they will see, [...]**"

### (2) MAGICIAN AND FALSEHOOD:

(a) [34:43] "When Our (Allâh's) Clear Signs (*messages-ayât*) are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And **they say, "This is only a falsehood invented!" and the unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"**

(b) [10:39] **"Nay, they (the unbelievers) charge with falsehood that whose knowledge they cannot compass, even before the elucidation**

thereof hath reached them: **thus did those before them make charges of falsehood: but see what was the end of those who did wrong!**"

(c) [10:41] **"If they charge thee (Muhammad) with falsehood, say: 'My work to me, and yours to you! Ye are free from responsibility for what I do, and I for what ye do!'"**

### **(3) FORGER**

(a) [16:101] "When We (Allâh) substitute one revelation for another, - and Allâh knows best what He (Allâh) reveals (in stages), - they (unbelievers) say: **"Thou (Muhammad) art but a forger"**: but most of them understand not."

(b) [32:3] "Or do they say, **"He (Muhammad) has forged it?"** Nay, **it is the Truth from thy Rabb** that thou (Muhammad) mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance."

(c) [17:88] "Say: **"If the whole of mankind and jinns were to gather together to produce the like of this Qur'ân, they could not produce the like thereof,** even if they backed up each other with help and support."

(d) [25:4] "But the unbelievers say: "Naught is this but a lie which **he (Muhammad) has forged, and others have helped him at it."** In

**truth it is they who have put forward an iniquity and a falsehood."**

(e) [25:5] "And they (non-believers) say: **'tales of the ancients which he (Muhammad) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening'** (*iktataba-hâ fahiya tumlâ 'alayhi bukratanwwa 'asîlâ*) (Al-Qur'ân 25:5 Translation by Dr. Kamal Omar)

(f) [10:38] "Or do **they say, "He (Muhammad) forged it"**? Say: **"Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allâh, if it be ye speak the truth!"**

(g) [11:13] Or they say, **'He (Muhammad) forged it,"** Say, **"Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allâh!- if ye (unbelievers) speak the truth!"**

The Qur'ân has numerous ayât with information that was unknown at the time of ITS revelation. Romans defeated by Persians - and shortly thereafter defeating the Persians [30:2/4]; Pharaoh's body preserved [10:92]; Embryology [23:12/14]; Seas meet but do not mix [55:19/20 & 25:53] and on Astronomy, Geology, Atmosphere etc, etc. In a counter challenge Allâh says:

[52:41] **“Or that the unseen in it their hands and they write it down?”**

In other words **the Prophet was having the Qur’ân written down** with the **unknown information** as stated in **25:5; 80:13-16; 75:16-19; 98:2-3**; and writing of contracts in 2:282 etc, so the unbelievers were challenged to write a Book and prove that what they wrote down would also come to pass! They could not, never did, and will never be able to do!

#### **(4) DOUBT**

(a) [2:23] **“And if ye are in doubt** as to what We (Allâh) have revealed from time to time to Our servant (Muhammad), **then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allâh, if your (doubts) are true.”**

[2:24] **“But if ye cannot- and of a surety ye cannot-** then fear the Fire whose fuel is men and stones, - which is prepared for those who reject Faith.”

(b) [53:2-4] **“Your companion, (*i.e.* Muhammad) is neither astray nor being misled. Nor does he (Muhammad) say (aught) of (his own) desire. It is no less than inspiration (*wâhy*) sent down to him (*i.e.* Muhammad by Allâh):”** (cf: 29-47/49; 42-52)

#### **(5) IMPOSTER AND ASTRAY**

(a) [38:86] **“Say: “No reward do I (Muhammad) ask of you for this (Qur’ân), nor am I (Muhammad) an imposter.”**

(b) [53:2] **“Your companion, (*i.e.* Muhammad) is neither astray nor being misled.”**

#### **(6) SOOTHSAYER**

(a) [52:29] **“Therefore proclaim thou (Muhammad) the praises (of thy Rabb): for by the Grace of thy Rabb, thou (Muhammad) art no (vulgar) soothsayer, nor art thou (Muhammad) one possessed.”**

#### **(7) POET**

[52:30/31] **“Or do they say: - “a Poet! We await for him (Muhammad) some calamity (hatched) by time!” Say (Muhammad) thou: “await you! – I (Muhammad) too will wait along with you!”**

#### **(8) FABRICATOR**

[52:33/34] **“Or do they say, “He (Muhammad) fabricated the (Message)”?** Nay, they have no faith! **Let them then produce a recital like unto it, - if (it be) they speak the truth!”**

#### **(9) UNBELIEVERS ACCUSED THE PROPHET OF BEING TAUGHT BY SOMEONE ELSE:**

[16:103/104] **“We know indeed that they say: “It is a man that teaches him.” The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.**

**(10) UNBELIEVERS ALLEGED THAT QUR'ÂN IS  
SHAYTAAN'S (SATAN'S) WORD**

- (a) [81:25] **“Nor is it the word of Shaytaan (satan) the accursed.”**
- (b) [35:6] **“Verily Shaytaan (satan) is an enemy to you; so treat him as an enemy. He only invites his adherents that they may become companions of the Blazing Fire.”**
- (c) [16:98] **“When thou dost read the Qur’ân, seek Allâh’s protection Shaytaan (Satan) the rejected one.”**
- (d) [58:19] **“[...] truly, it is the party of Shaytaan that will perish!”**
- (e) [6:142] **“[...] and follow not the footsteps of Shaytaan (Satan): for he is to you and avowed enemy.”**
- (f) [24:21] **“O ye who believe! Follow not Shaytaan’s footsteps: if any will follow the footsteps of Shaytaan, he will (but) command what is shameful and wrong: [...]”**
- (g) [26:210-212] **“No Shaytaans have brought down this (Qur’ân): it would neither suit them nor would they be able (to produce it). Indeed they have been removed far from even (a chance of) hearing it.”**
- (h) [4:38] **“[...] if any take Satan for their intimate, what a dreadful intimate he is!”** (cf: 4:60; 4:119; 8:48 etc)

**ON THE DAY OF JUDGMENT SATAN WILL SAY:**

[14:22] **“And Shaytaan will say when the matter is decided: “It was Allâh who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own selves. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allâh. For wrong-doers there must be a grievous penalty.”**

The above information is more than sufficient to prove that the Qur’ân existed in written form during the very lifetime of the Prophet; and put to rest any claims to the contrary. Also all the allegations against the Prophet have been refuted with proof from the Qur’ân itself!

[16:104] **“Those who believe not in the ayâts (messages) of Allâh, - Allâh will not guide them, and theirs will be a grievous Penalty.”** (cf: 24:46; 64:11; 2:272; 47:17; 13:27; 39:41; 19:76 etc)

Today some people make foolish claims that *‘Muslims worship a moon-God’* called Allâh. **Al-Qur’ân answered them over fourteen centuries ago:**

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٢٢﴾

[41:37] “Among His [Allâh’s] signs are the night and the day, and the sun and the moon. **Adore not the sun and the moon, but Adore Allâh, who created them, if it is Him ye wish to serve.**” (cf: 39:5; 55:5; 2:189; 6:96; 10:5; 13:2 etc.)

[10:5] “It is He (Allâh) who made the sun to be a shining glory **and the moon to be a light (of beauty), and measured out stages for her; that you might know the number of years and the count (of time).** Nowise did Allâh create this but in truth and righteousness. (Thus) doth He (Allâh) explain His Signs (messages) in detail, for those who understand.”

#### **THE QUR’ÂN PROVIDES ITS OWN HISTORY:**

[Chapters and verses]

**THE QUR’ÂN EXISTED IN WRITTEN BOOK FORM FROM THE TIME OF ITS REVELATION, AND EVERY WORD REVEALED TO THE PROPHET WAS PUT TO WRITING IMMEDIATELY BY HONOURABLE SCRIBES AND THE BOOK TESTIFIES TO THIS:** (Stated in multiple verses including: 3/7; 27/1; 85/21, 85/22; 52/2-3; 68/1; 25/5; 25/32; 45/2; 46/2; 46/12; 80/13-16; 6/114; 16/89; 41/3; 98/2; 29/48; 3/7; 75/17; 7/52; 41/41; 96/1-5). (There was no lag or interval for mistakes to creep in).

**IT NAMES ITSELF THE TITLE QUR’ÂN:** (2/185<sup>28</sup>; 6/19; 7/204; 9/111; 10/37; 10/61; 12/2; 12/3; 13/31; 15/1; 15/87; 17/106; 17/60; 17/41; 17/45; 17/46; 17/88; 17/89; 17/9; 17/78; 18/54; 18/82; 20/2; 20/113; 25/30; 25/32; 27/1; 27/2; 27/92; 20/114; 27/6; 27/76; 28/85; 30/58; 36/2; 36/69; 38/1; 39/28; 41/26; 41/44; 42/7; 41/3; 42/7; 43/3; 43/31; 46/29; 47/24; 50/1; 50/45; 54/17, 22, 32, 40; 55/2; 56/77; 59/21; 73/4; 73/ 20; 76/23; 85/21-22;).

**THE QUR’ÂN GIVES THE NAME OF ITS AUTHOR: [ALLÂH]**  
~ (25/6; 41/42; 45/2; 46/2; 6/19; 6/114; 4/166).

**THE LANGUAGE IT WAS REVEALED IN:** (41/3, 41/44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28)

**THE QUR’ÂN WILL BE ALWAYS BE PROTECTED FROM CORRUPTION, AND CAN NEVER BE PRODUCED BY HUMAN BEINGS:** (15/9; 3/7; 5/48; 41/41-42; 10/37; 4/82; 2/23-24; 52/33-34; 11/13; 85/21-22).

**WHEN AND HOW THE QUR’ÂN WAS REVEALED:** (2/185; 97/1; 25/32; 17/106).

**TO WHOM THE QUR’ÂN WAS REVEALED: [MUHAMMAD]**  
~ (3/144; 33/40; 29/48; 47/2; 48/28-29; 4/166; {61/6}).

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<sup>28</sup> Please note: (Chapter / verse/s). The verse/s numbers may vary by 1, 2 or 3 depending on the different translators’ method of numbering.



**GUARANTEE THE PROPHET WILL NEVER FORGET THE QUR'ÂN:** (87/6; 29/49; 18/27).

THE **PROPHET'S PROTECTION** IS GUARANTEED BY ALLÂH IN CONVEYING THE MESSAGE OF THE QUR'ÂN: (5/67; 2/137; 7/196; 15/95; 22/15).

THE **ARRANGEMENT OF THE ENTIRE QUR'ÂN** WAS PART OF THE DIVINE SCHEME: (75/17-19).

**ALLÂH ALONE EXPLAINS THE AL-QUR'ÂN:** (stated in multiple ayâts including: **75/19**; 2/99; 6/46; 6/55; 6/65; 6/105; 6/114; 6/119; 6/154; 7/32; 7/52; 7/58; 7/174; 9/11; 10/5; 10/24; 10/37; 11/1; 12/111; 13/2; 16/89; 17/12; 17/41; 17/89; 18/54; 20/113; **25/33**; 30/28; 41/3; 41/44; 65/11).

THE **LAW OF INTERPRETATION** OF THE QUR'ÂN IS RECORDED WITHIN THE QUR'ÂN IN **CHAPTER 3 VERSE 7: *Muhkamât*** (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law; and the basis of the Qur'ân and also its protector, hence literally the '*mother of the Book*'); and others are *Mutashâbihât* (allegorical), which are subject to the decisive verses meanings.

**THUS THE QUR'ÂN HAS A CLEAR BACK-GROUND HISTORY AND A LAW OF INTERPRETATION WHICH IS NOT THE CASE WITH ANY OTHER SACRED BOOKS!**

Western critics of the Qur'ân frequently point to the allegedly "incoherent" references to Allâh - often in one and the same phrase - as "He", "Allâh", "We" or "I", with the corresponding changes of the pronoun from "His" to "Ours" or "My", or from "Him" to "Us" or "Me". They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as "poetic licence", but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a "person" and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

The correct meaning of the term **Tasrîf**, is an Arabic word which means:

**'Signifies [the varying, or diversifying, of the Qur'ân, by repeating them in different forms; or] the making of the verses of the Qur'ân distinct [in their meanings by repeating and varying them, as example by many of the expositors in the instances occurring in 6:46 and 65 and 105, and xlv. 27<sup>29</sup>]. It signifies also: The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of**

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<sup>29</sup> : Please note in Lane it is verse 26, but it is actually 46:27.

nouns (like aṣ-ṣarf) and *the conjugating of verbs*]' Arabic~English Lexicon by E. W. Lane Vol. 2, p. 1681.

According to the definition explained by Lane, it is clear that Allāh made some of His verses clear “...by repeating them in different forms; or] the making of the verses of the Qur’ān distinct [in their meanings by repeating and varying them...” However, this in no way gives human beings the right to try and do the same with Al-Qur’ān, as Allāh has done!

#### NO COPYRIGHTS

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